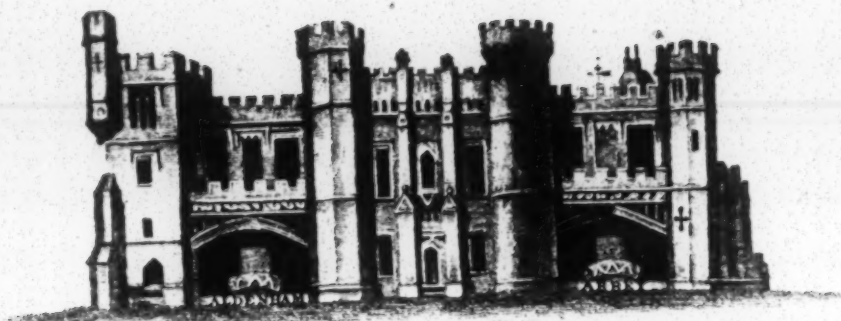


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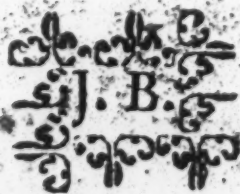


<sup>4</sup>  
THE  
CATECHISME,  
Containing at large  
the grounds of Chri-  
stian Religion.

Wherin the Minister demand-  
eth the question, and the  
Childs maketh answers

Made by the excellent Doc-  
tour, and Pastour in  
CHRISTS Church

JOHN CALVIN



EDINBURGH,  
Printed by JAMES BRYSON,  
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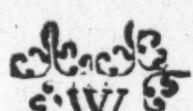
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# The Articles of the Faith.

The first Sunday.

MINISTER.

 Hat is the principall, and chiefe end of mans life?

Childe. To know God.

M. VVhat moveth thee to say so?

C. Because hee hath created us, and placed us in this world, to set forth his glorie in us, and it is good reason that wee imploy our whole life to his glorie, seeing hee is the beginning and fountaine thereof.

M. VVhat is then the chiefe felicitie of man?

C. Even the selfe same I meane, to know God, and to have his glorie shewed forth in us.

M. Why dost thou call this, mans chief felicity?

C. Because that withotu it, our condition or state were moze miserable than the estate of brute beasts.

M. Hereby then wee may evidently see that there can no such miserie come unto man, as not to live in the knowledge of God?

C. That is most certaine. ( God?

M. But what is the true and right knowledge of

C. When a man so knoweth God, that he giveth him due honour.

M. Which is the way to honour God aright?

C. It is to put our whole trust and confidence in him, to study to serve him, in obeying his will, to call upon him in all our necessities, seeking our salvation, and every good thing at his hands.



## THE ARTICLES

and finally to acknowledge both with heart and mouth, y<sup>e</sup> he is the liuing fountaine of all goodnesse.

II. **W**ell then, to the end that those things may bee discussed in order, and declared more at large, Which is the first point ?

**C.** To put our whole confidence in God.

**M.** How may that bee ?

**C.** When wee have an assured knowledge, that hee is Almighty, and perfectly good.

**M.** And is that sufficient ? **C.** No.

**M.** Shew the reason. **C.** For there is no worthines in us, why God should either shew his power to help us, or his mercifull goodnes to save us.

**M.** What is then further required ?

**C.** That every one of us be fully assured in his conscience, that he is beloved of God, and that hee will bee both our Father and Saviour.

**M.** How shall wee be assured hereof ?

**C.** By Gods owne word, wherein he uttereth unto us his mercie in Christ, and assureth us of his love towards us.

**M.** Then the very ground to have sure confidence in God, is to know him in our Saviour Christ

**C.** Yes truely

**M.** Then briefly, What is the effect of this knowledge of God in Christ ?

**C.** It is contained in the confession of the faith used of all Christians, which is commonly called, The Creed of the Apostles, both because it is a brief gathering of y<sup>e</sup> Articles of the faith, which hath been always continued in Christs Church, & also, because it was taken out of the doctrine of the Apostles.

## OF THE FAITH.

M. Rehearse the same.

C. *I believe in God the Father almightie, maker of heaven and earth, and in Iesus Christ, his only Son our Lord: who was conceived by the holy Ghost: borne of the virgine Marie: Suffered under Pontious Pilate: Was crucified, dead, and buried: hee descended into hell, the third day hee arose againe from death, he ascended into heaven, where he sitteth at the right hand of God the Father almightie: from whence he will come to judge the quick and the dead. I believe in the holy Ghost, the holy Church universal, the communion of Saints, the forgiveness of sinnes, the resurrection of the dead, and life everlasting.*

III. **T**O the intent that this confession may bee more plainly declared, into how many partes shall we divide it?

C. Into foure principall parts.

M. VVhich bee they?

C. The first concerneth God the Father, the second is of his Son Iesus Christ, wherein briefly also the whole historie of our redemption is rehearsed: the third is touching the holy Ghost; and the fourth concerneth the Church, and Gods gifts unto the same.

M. Seeing there is but one God, what moverh thee to make rehearsal of the Father, the Son, and the holy Ghost, as if there were three?

C. Because that in the substance or nature of God we have to consider the Father as the fountain, beginning & originall cause of all things; secondly his Sonne, who is his everlasting wisdom, and

## THE ARTICLES

and thirdly, the holy Ghost, who is his vertue and power spread upon all creatures, and yet neverthelesse remaineth alwayes in himselfe.

M. This is then thy meaning, that there is none inconvenience at all, to understand severally these three persons in the God head, who notwithstanding is one, and not thereby divided?

C. It is even so.

M. Make rehearfall now of the first part of the Creed?

C. *I believe in God, &c.*

M. Wherefore dost thou call him *Father*?

C. I call him so, having respect to Jesus Christ, who is the everlasting word, begotten of God, before all worlds: who being afterward openly shewed to the world, was evidently declared to bee his Son, now seeing God is our Saviour Christs Father, it followeth necessarily, y<sup>e</sup> he is also our Father.

M. What meanest thou by that, that thou callest him *Almightie*?

C. I meane, not only that hee hath a power which hee doth not exercise, but also that all creatures are in his hand, and under his governance, that hee disposeth all things by his providence that hee ruleth the world as it pleaseth him, and guideth all things after his owne good pleasure.

M. So then by thy saying the power of God is not idle, but continually exercised, so that nothing is done but by him, and by his ordinance?

C. That is most true.

III. **V** Wherefore is this clause added, *Maker of heaven and earth*?

C. Because



## OF THE FAITH.

C. Because God hath made himselfe known to us by his works, it is necessarie for us to seeke him out in them: for our capacitie is not able to comprehend his diuine substance, therefore hee hath made the world as a glasse, wherein wee may behold him in such sort, as it is expedient for us to know him.

M. Dost thou not comprehend all creatures in these two words, *Heaven and Earth*?

C. Yes verily, and they may right well be contained under the same two words, seeing that all things are either heavenly or earthly.

M. And why callest thou God only creator, seeing that to order things, and to conserue them alwayes in their estate, is a thing of much more importance, than to haue for one time created them?

C. By the word Creator, it is not only meant, that God did once create them, having no further regard to them afterward; but wee ought to understand, that as the world was made of him in the beginning, euen so now hee conserueth the same, so that heauen and earth, with the rest of his creatures could not continue in their state, if his power did not preserve them. Moreover, seeing in this manner he maintaineth all things, holding them as it were in his hands, it must needs follow, that he hath the gouernance of all: wherefore in that that he is creator of heauen and earth, it is hee who by his goodness, power, and wisdom governs the whole order of nature, it is he who sendeth rain & drought, haile, tempests, & faire weather, fertilitie and barrennesse, plentie and dearth, health and sicknesse:

and



## THE ARTICLES

and to be short, he hath all things at commandement, to doe him service at his own good pleasure.

M. VVhat sayest thou as touching the devils, and wicked persons, be they also subiect to him?

C. Albeit that God doth not guide them with his holy Spirit, yet he doeth bridle them in such sort, that they bee not able to stir or move, without his permission and appointment: yea, and moreover he doth compell them to execute his will, although it be against their intent and purpose.

M. To what purpose doth it serve thee to know this

C. The knowledge hereof doth wonderfully comfort us, for we might thinke our selves in a miserable case, if the devils and the wicked had power to doe any thing contrary to Gods will. And moreover, we could never be quiet in our conscience if we should thinke our selves to be in their danger, but forasmuch as we know that God brydeth them fast, and chaineth them as it were in a prison, in such wayes, that they can do nothing, but as he permits, we have full occasion not only to be quiet in mind, but also to receiue most comfortable joy. sith God hath promised to be our Protector and Defender.

V. **G**Oe to then, let us come to the second part of our beliefe.

C. *And in Iesus Christ, his only Son our Lord.*

M. VVhat is the effect of this part?

C. It is to acknowledge the Son of God to be our Saviour, & to understand y<sup>e</sup> meane whereby he hath redeemed us from death, and purchased life to us.

M. VVhat signifieth this word *Iesus*, by which thou namest him?

C. It

## OF THE FAITH.

C. It is as much to say as our Saviour, and this Name was given unto him by the Angel at Gods commandement.

M. VVhat? Is that of more estimation, than if that Name had beene given unto him by men?

C. Yea, a greeat deale: for since Gods pleasure was that he should be so named, he must needs be our Saviour indeed.

M. VVhat then signifieth this word *Christ*?

C. This word *Christ* doth expresse more effectually his office, and doth us to wit, that he was appointed of the Father, King, Priest, and Prophet.

M. How hast thou the knowledge hereof?

C. By the scripture, which teacheth us, that anointing did serue for these three offices, y which he also attributed to him in many places of the same.

M. But what manner of oyle was it wherewith he was anointed?

C. It was no such materiall oyle as wee use, and as did serue in old times to the ordering of Kings Priests, and Prophets, but a far more excellent oyle, even the grace of Gods holy Spirit, whereof the outward anointing in the olde Testament was a figure.

M. VVhat manner of Kingdome is that wherof thou speakest?

C. It is spirituall, and doeth consist in Gods word and in his holy Spirit, wherein is contained both righteousness, and life everlasting.

M. And what was his Priest-hood?

C. It is an office and authoritie to present himselfe

## THE ARTICLES

selfe before God, to obtaine grace and fauour for us, and to pacifie his fathers wrath, by offering an acceptable sacrifice unto him.

M. Why callest thou him a Prophet?

C. Because that he came downe into the world as a chiefe Ambassadour of God his father, to declare at large his fathers will, and to finish all revelations and prophesies.

VI. Cometh there any profite unto thee, by these names and dignities of Christ?

C. Yes, they altogether belong to our comfort, for Christ did receive all these of his father, to make us partakers thereof, whereby wee ought each one to receive of his fulnesse.

M. Declare this thing to mee more at large?

C. Wee received the holy Ghost in full perfection, with all the gifts of the same, to bestow them upon us, and to distribute them to every one of us, in the measure and quantitie that God knoweth to bee most meet: and so by these meanes wee draw out of him, as out of a fountaine, all the spirituall gifts that wee have.

M. To what use doth the kingdome of God serve us?

C. To set us in libertie of conscience, to liue godly and holy, that wee being enriched with his spirituall treasures, and armed with his power, may bee able to overcome the devil, sin, the flesh, and the world, which be pernicious enemies of our soules.

M. What profite have wee of his Priest-hood?

C. First



## OF THE FAITH.

**C.** First by these meanes he is our Mediator, to bring us into the favour of God his Father: and againe. hereby wee have a free entrie to come and shew our selves boldly before God, and to offer up our selves with all that belong unto us for a sacrifice: and in this point wee are all fellowes after a sort of his Priest-hood.

**M.** The utilitie of his office, in that he is a prophet, is yet behind?

**C.** With our Lord Jesus hath received this office to become the Pastor and teacher of his flocke, the end of his dignity is, to bring us to the right knowledge of the Father, and his truth: so that wee may become Gods household scholars, and of his familie.

**M.** This is then, that a man may briefly gather of thy words, that this name Christ doth include three sundrie offices, the which God hath given unto his Son, to the intent to bestow the fruit, and profite of the same upon his elect.

**C.** It is very true.

**VII. B**Y what reason callest thou Christ, *The only Son of God*, sith God doth also name us all his children?

**C.** As touching that we are Gods children, wee are not so of nature, but only by his fatherly adoption, and by grace, in that God doth accept us for his children, now our Lord Jesus being begotten of the substance of his Father, and being of the self same nature, may justly be called Gods only Son, for that there is none other that is so by nature.

**M.** The



## THE ARTICLES

M. This is then thy meaning, that this honour pertaineth peculiarly to him alone, as to whom it belongeth by nature, that which notwithstanding he hath by free gift of his goodnesse communicated unto us, in that we are his members?

C. It is even so. and therefore in respect of that his communicating with us. the Scripture calleth Christ in another place, The first-borne amongst many brethren.

M. Why calledst thou him our Lord?

C. Because he is appointed of the Father to have Lordship over us, and to rule in heaven and in earth, and to be head of men and angels.

M. What is the meaning of that that followeth?

C. It declareth after what sort the Son of God was anointed of his Father, to become our Saviour, that is to say, he took upon him our flesh, and therein fulfilled all things necessary for our redemption, according as they be here rehearsed.

M. What meanest thou by these two clauses, *Conceived by the holy Ghost, borne of the virgine Mary?*

C. That he was fashioned in the virgins womb taking very substance, and manhood of her, that he might thereby become the seed of David, as the Prophets had before signified: and yet notwithstanding in all things were wrought by the secret and marvellous power of the holy Ghost without the compaite of man.

M. Was it then needfull, that he should take upon him our very flesh?

C. Yes verily, for it was convenient & mans disobedience.

## OF THE FAITH.

honour obedience against God should be purged in the nature of man. And moreover, if God had not bene partaker of our nature, hee had not bene a meete Mediator, to make us at one with God the Father.

M. This is thy saying, That it behooved that Christ should become very man, to the end he may execute the office of a Saviour, as in our person?

C. Yes, verily for we must borrow of him all that which is lacking of our selves, for this our default could not otherwise be remedied.

M. But for what cause was this thing wrought by Gods holy Spirit? and not rather by the companie of man, according to the order of nature?

C. Because the seed of man is of it selfe altogether corrupt with sin, it behooved that thus conception of Christ, should be wrought by the power of the holy Ghost, whereby our Saviour might be preserved from all corruption of sin, and replenished with all manner of holinesse.

M. So then by these sayings, it is evidently declared unto us, That hee which should purifie and cleanse others from filth of sin, must be himsele free from spots thereof, and even from his mothers womb dedicated unto God, in purenes of nature, so that he may not be guiltie of corruption, wherewith the whole stocke of man is infected?

C. So I meane.

VIII. **V**Wherefore speakest thou of his death immediatly after his birth, and leavest out the whole historie of his life?

C. Because there is nothing mentioned or spoken

## THE ARTICLES

ken of our Creed . but that which peculiarly be-  
longeth to the substance of our redemption.

M. VVhy is it not plainly said in a word , that  
hee died, without any speaking of *Pontius Pilate*,  
by whose judgement hee suffered ?

C. This was not only to make the hystorie of  
Christs passion to have the more evident assurance  
but also to declare to us , that hee was condemned  
to death by a iudge.

M. How so ?

C. Hee died to suffer the paine which was due  
unto us, that we might thereby be delivered from  
the same: now for as much as wee are guiltie be-  
foze Gods judgement, as wicked misdoers, Christ  
to take upon him our person , boughsated , to shew  
himselfe befoze an earthly iudge , and to bee con-  
demned by his mouth , that thereby wee might be  
cleared befoze the judgement seat of God.

M. Notwithstanding *Pilate* pronounced him  
innocent : and so by that hee doth condemne him  
as worthe of death.

C. *Pilate* did both the one, and the other . first  
Christ was pronounced innocent and just by the  
iudges owne mouth, to signifie , that he suffered not  
for his owne desert, but for our trespasses, and yet  
withall, the same iudge did solemnly give the sen-  
tence of death against him, to testifie and expresse  
that hee is our true pledge and ransome, as hee wh  
also hath taken upon him our condemnation, to de-  
liver us from the same.

M. That is well said , for if he had been a sinner  
in



## OF THE FAITH.

ly be indeed he had not been meet to have suffered death for the offences of others, and neverthelesse to the end that we might be clearly quite of his condemnation, it was necessarie that hee should be counted as amongst the wicked.

**C.** So I meane.

IX.

**V.** Here thou saist that Christ suffered on the crosse, was that kinde of death of more importance, thā if he had otherwise bin put to death?

**C.** Yes verily, and touching that matter, Saint Paul saith, that hee was hanged on a tree, to the intent that hee might take upon him our curse, and so discharge us, for that kinde of death was accursed of God.

**M.** What? is it not a great reproach and dishonour unto our Lord Iesus, to say, that hee was accursed and that before God?

**C.** No, not a whit: for hee through his Almighty power, by taking the curse from us unto himselfe, did in such sort make it void, and of none effect, that he himselfe neverthelesse continued still so blessed, that hee was able to fill us also with his blessings.

**M.** Declare that that followeth.

**C.** In so much that death was a punishment appointed unto man for sin, therefore our Saviour Christ did suffer death, and by suffering overcame it. And to the intent also to make it the more certainly knowne unto us, that his death was not counterfeited, it pleased him also to bee buried after the common manner of men.

**M.** But it appeareth not that any profite cometh



## OF THE ARTICLES

meth unto us, by this, that Christ hath wonne the victory over death, seeing that wee notwithstanding cease not to die.

**C.** That doth not hinder : For the death of the faithfull is now nothing else, but a ready passage unto a better life.

**M.** It followeth then necessarily hereof that we ought no wayes to be affraid of death, as though it were a dreadfull thing : but rather it behoveth us willingly to walke the race of our head, and Captaine *Iesus Christ* who as hee perished not by death, so will hee not suffer us to perish thereby.

**C.** It is even so.

**X.** **VV**hat is the sense of that clause, *he descended into hell*? **C.** That Christ suffered not only naturall death, which is a separation of the soul from the body, but also that his soule was in wonderful distresse, enduring grievous torments, which Saint Peter calleth the sorrows of death.

**M.** For what consideration sustained hee these paines? and in what sort?

**C.** Because he presented himself before the judgement seat of God to satisfie for our sins, it was necessarie that he should feele this horrible torment of conscience, as if God had utterly forsaken him yea, as though God had bin his extreame enemy, and being in his extreamity, hee cryed unto his Father, My God! my God! why hast thou forsaken mee?

**M.** Why was God then angrie with him?

**C.** Nay, howbeit it was meet that God should punish

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punish him in such sort, to performe the words of Esay, that he was stricken with the hand of his Father for our sins and that he was wounded for our transgressions.

*M.* But how could it be that hee was in such dreadfull anguish as though God had utterly forsaken him seeing he was God himself?

*C.* We must understand that he was in such distresse only as touching his humanitie, and to the intent that hee might feele these pangues in his manhood, his Godhead did in the mean time, for a little space keep it self close: that is to say; it did not show the might thereof.

*M.* But how could this be, that Christ, who is the Salvation of the world, could be under such condemnation?

*C.* He was not so under it, that he should continue in the same: for he hath in such wise felt y<sup>e</sup> terrours which he hath spoken of, that he was not overcome of the same, but hath rather thereby made battell against the power of hell, to break and destroy it.

*M.* Hereby then we see the difference between the grief of minde which Christ did suffer, and that which the impenitent sinners do abide, whom God doth punish in his terrible wrath: for that very pain which Christ sustained for a time, the wicked must endure continuallie that which was unto Christ but a prick is unto the wicked in stead of a glaine to wound them to death.

*C.* Truth it is, for our Saviour Christ, even in the most of his torments did not cease to put a  
B full

## THE ARTICLES

full trust evermore in God his Father, but the damned sinners do despaire: yea they despise God in so much that they blaspheme his maiestie.

**XI** **M**ay we now gather by this what profit cometh to the faithfull by the death of Iesus Christ?

**C.** Yes verily, and first of all we see that it is a sacrifice wherewith he hath fully satisfied his fathers judgement on our behalf, and thereby also he hath appeased Gods wrath, and hath brought us into his favour again: Secondly, that his blood is a washing of our souls from all manner of spots: and finally, that he hath so clean wiped away our sins through his death, that God will never hereafter have remembrance of them, so that the obligation which was against us, is now cancelled and void.

**M.** Have we none other profit of his death?

**C.** Yes verily, that is, if we be true members of Christ, our old man is crucified, and our flesh is mortified, to the end that none evil lusts do hereafter bear rule in us.

**M.** Expound the Articles following.

**C.** He rose the third day from death to life wherein he shewed that he had gotten the victory over death and sin, for through his resurrection he swallowed up death, he brake asunder the chains of the devil, and finally, he destroyed his power,

**M.** Tell me how many wayes this resurrection of Christ doth profit us?

**C.** Three manner of wayes: the first, that we have fully obtained to be righteous thereby. Secondly, it is a sure gadge of our immortality.

Third



## OF THE FAITH.

Thirdly, that if we be indeed truly partakers of his resurrection, we rise now in this present world into a new kinde of life, whereby we serbe God only, and lead our liues agreeable to his will.

XII **L** Et us go forward to the rest.

**C.** *He ascended up into heaven.*

**M.** Went Christ up into Heaven in such sort, that he is no longer in the world?

**C.** Yes, for when he had performed wholly all things that were enjoined him by the commandment of the Father, and had accomplished all that was necessary for our saluation, it was not needfull that he should remain any longer on the earth.

**M.** What profit have we of his ascension?

**C.** We receiue double profite thereby: for since our Saviour Christ is entred into heauen, in our name even in like manner as he came down from thence for our sakes, he hath thereby made an open entry into the same place for us, giuing with all an assured knowledge that the gate of heauen is now open to receiue us, which was before shut through our sins. The second profit is, that he appeareth in the sight of God the father, to make intercession for us, and to be our advocate to make answer for us.

**M.** But is our Saviour Christ so ascended into heauen, that he is no more here with us.

**C.** No, not so: for he himself promiseth the contrarie, that is, that he will be present with us unto the worlds end.

**M.** Is it meaned of his bodily presence, that he maketh promise so to continue with us?

## THE ARTICLES.

**C.** No verily, for it is another matter to speak of his bodie, which was taken up into heauen, and of his power which is spread abroad throughout the whole world.

**M.** Declare the meaning of this sentence. *Hee sitteth at the right hand of God, the Father?*

**C.** The understanding of that is, that he hath receiued into his hands the governance of heauen and earth, whereby he is king and ruler over all.

**M.** what signifieth this word, *Right hand*, and *sitting at the right hand*?

**C.** It is a similitude, or manner of speech borrowed of earthly princes, which are wont to place on their right side such as they substitute next under them, to rule in their name.

**M.** Then thou meanest nothing else thereby, but that which *Paul* speaketh, that he was appointed head of the kirk, set in authoritie above all powers and that he hath received, a name or dignitie passing all others? **C.** Even so it is.

XIII. **G**O forward to the residue?

**C.** From whence he will come to iudge the quick and the dead: that is to say he will come down from heauen, and shew himselfe visible once again in iudgement as he was seen to ascend.

**M.** Seing the iudgement of God shall be in the end of the world how may that be which thou sayest some shall be alive, and other some shall be dead since its a thing appointed unto all men to die once.

**C.** *Paul* maketh answer to this question himselfe, saying, that they which at that time shall be

## OF THE FAITH.

be found alive, shall be suddainly changed, to the end that their corruptible nature being abolished, they may be cloathed with incorruption.

M. Thy meaning is then, that this change shall be to them in stead of a death, in so much as it shall abolish their former nature, and make them rise again in a new state. C. Truth it is.

M. Do we receive any comfort by this, that our Saviour Christ will come once to iudge the world

C. Yes verily and that great: for wee are taught certainly, that his coming at that time shall only be for our salvation.

M. Then there is no cause why we should be affraid of the day of iudgement, or that we should tremble therefore?

C. No verily for as much as we shall appeare before none other iudge but him who is our Advocate, and hath taken upon him to defend our cause.

XIV. L Et us now come to the third part.

C. That concerneth our faith in the holy Ghost.

M. And to what purpose doth it serve us?

C. It doth serve us to understand, that as God hath redeemed, and saved us in Jesus Christ, even so it pleased him to make us partakers of his redemption and salvation through his holy Spirit.

M. How so?

C. In like manner as the blood of Christ is the only purgation of our souls, even so the holy Ghost most sprinkle our consciences with the same, to make them clean.

M. This needeth a more evident declaration,



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**C.** It is to say, that the Spirit of God dwelling in our hearts, doth make us feeble the vertue of our Lord Jesus, for it is he that doth open the eyes of our hearts to behold Christs benefites towards us: he doth seal them in our hearts, and this spirit doth also regenerate us, and make us new creatures in such sort, that by his meanes wee receive all these gifts and benefites, which he offered to us in Christ our Saviour.

XV. **V** What followeth now next?

**C.** The fourth part of our belief, where it is said, *I believe that there is an holy universal kirk.*

**M.** V What is the Kirke universall?

**C.** It is the bodie and fellowship of them that believe, whom God hath ordained, and chosen unto life everlasting.

**M.** Is it necessarie that wee should believe this Article?

**C.** Yes unlesse we mean to make Christs death of none effect, and make all these things to no purpose, which wee have rehearsed already: for all Christs doings prove there is a Church.

**M.** This is then thy saying, That all which hitherto hath been declared, do touch the cause and ground of our salvation: in so much as God hath received us into his favour, by the meane of our Saviour Iesus Christ, and hath established this grace in us through his holy Spirit: but now the effect that cometh of all this, is declared unto us, to give the more evident assurance thereof?

**C.** It is even so.

**M.** V What

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M. What meanest thou by calling the church holy?

C. I call the church holy in this sense, because that those whom God hath chosen he justifieth, and reformeth unto holinesse and innocencie of life, to make his glorie shine in them, and also our Saviour Christ hath sanctified his church which he redeemed to the end it might be glorious, and without spot.

M. What meaneth this word *Catholick* or *universal*?

C. It serveth to put us in remembrance, that as there is but one head of the faithfull even so it becometh them to be knit together in one bodie, so that there be not diverse churches, but one church only dispersed throughout the whole world.

M. Declare as touching the communion of Saints?

C. That clause is put for a more plain declaration of the unity of the members of Christs church. Moreover it doth us to understand, that all the benefits that Christ hath given to his church, belong to the profit and salvation of every faithfull person inasmuch as they have all community together.

XVI. **B**ut is this holinesse of the church now already perfect?

C. No verily for it is a continuall battel so long as it is in this world, and laboureth alway under imperfection and infirmities, which shall never be clean taken away, till it be altogether coupled to her head Christ, by whom it is perfectly sanctified.

M. Is there no other way to know this church, but by faith?

C. Per verily, there is a church which may be seen

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seen to the eyes, forasmuch as God hath given very sure tokens by the which we may know the same: but here in this place mention is made properly of that Church which he hath chosen, even by his secret election unto everlasting life, the which cannot be perfectly discerned by our senses.

M. VVhat is there more?

C. *I believe the remission of sins.*

M. VVhat is the proper signification of this word, *Remission*?

C. That God doth freely forgive all the sins of them that believe in him, in such sort, that they shall never be called to any account, to receive any punishment therefore.

M. It is easie then to be gathered of this, that we doe not merite by our owne satisfaction, that God should pardon our sins?

C. You say true, for our Saviour Christ hath made satisfaction, by sustaining the paine due unto the same. For we of our part are not able to make any recompence unto God, but of his meere liberalitie we obtain this benefite freely.

M. Wherefore dost thou make mention of Remission of sins, immediatly after thou hast spoken of the Church?

C. Because that no man can receive forgiveness of his sinnes, unlesse he bee joyned in the fellowship of Gods people, and so continue in the unitie of Christs bodie, even to the end, like a true member of his Church.

M. By this saying then, without the Church there is nothing but death, hell, and damnation



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**C.** What is most certaine: For all such as doe divide themselves from the bodie of Christ, to breake the unitie thereof by sects, are utterly destitute of all hope to enjoy everlasting life, while as they keepe themselves so divided.

XVII. **VV** Hat followeth more?

**C.** *The rising againe of the bodie, and life everlasting.*

**M.** Whereto serveth this article in our believe?

**C.** To teach us that our felicitie consisteth not in any thing upon the earth: The which knowledge may serve us for two necessarie purposes, first, it serveth to teach us to passe through this transitorie world, as through a strange countrie, setting not by earthly things. Secondly, it putteth us in comfort that although as yet we do not fully enjoy the fruit of that grace, which our Lord God hath freely given us in Christ, that yet we ought not to bee discouraged but patiently to wait for him, untill the time that hee shall appeare.

**M.** What shall be the maner of our resurrection?

**C.** All they that bee dead before the time, shall then take their own bodies again unto them, howbeit they shalbe of another sort, To wit, They shall be no more subject to death nor corruption, and yet not withstanding they shall be of the selfe same nature and substance as before: And such as shall then bee found alive, God will raise them up marvellously, and suddenly change their bodies, in the twinkling of an eye, as wee have said before.

**M.** Shall not the wicked bee as well partakers of this resurrection, as the faithfull?

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**C.** Yes verily, but they shall be in condition far unlike, for the faithfull shall rise againe to everlasting ioy and salvation, and the other to everlasting death and damnation.

**M.** Wherefore is there mention made of life everlasting, and not of hell?

**C.** Because the Creed is a brieve summe of our faith, containing in as few words as can be, that which belongeth peculiarly to comfort the consciences of Gods faithfull, therefore Gods benefites which he freely bestoweth upon his people, he rehearsed only without any mention of the wicked, who are clean shut out of his kingdome.

**XVIII** **S**ith wee have the fountaine whereupon our faith is builded, we may well gather heereof what is the right faith?

**C.** Yes verily, that is, it is a sure perswasion, and a stedfast knowledge of Gods tender love towards us, according as he hath plainly uttered in his gospel, that he will be both a father and a Saviour unto us, through the means of Jesus Christ.

**M.** Doth faith stand in our power either is it a free gift of God?

**C.** The Scripture teacheth us, that it is a speciall gift of the holy Ghost, and very experience doth also confirme the same. **M.** How so?

**C.** For the feeblenesse of our wits is such, that we can by no meanes attain unto the spirituall wisdom of God, the which is revealed to us by faith, and our hearts are naturally inclined to a certain distrust, or at least a vaine trust, either in  
our

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our selves, or in any other creatures, but what time Gods spirit hath lightned our hearts, and made us able to understand Gods will, which thing we can not attaine otherwise, then doth hee arme us also with a stedfast confidence in his goodnesse, sealing the promises of saluation in our hearts.

M. VVhat profite cometh to us through this faith, when wee have it?

C. It doth iustifie us befoze God, and maketh us inheritours of everlasting life?

M. Is not then a man justified through good works if he live holily, and in the obedience of Gods will?

C. If any man were so perfect befoze God, hee might worthily be called righteous, but forasmuch as we are all wretched sinners in the sight of God we are obliged to seeke else where for a worthinesse to make answer for us to Gods judgement.

XIX **B**Vt be al our works so disproved that they can merit nothing for us before God?

C. First, all such works as we do of our selves by our nature, are utterly corrupt: whereof it followeth necessarily, that they can not please God but rather doe provoke his wrath, and hee condemneth them every one.

M. This is then thy saying, That unto the time that God hath received us to mercy, and regenerated us by his spirit, we can doe nothing but sin, even as an evill tree can bring forth no fruit, but that that is evil?

C. Even so it is. for although our workes make a faire shew to mens sight, yet they are wicked before



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foze God, so long as the heart is naught, unto th  
which God chiefly hath respect.

*M.* Heereby then thou dost conclude, that it ly  
eth not in our power to prevent God with our me  
rites and so provoke him to love us: but much ra  
ther we thereby do stirre him up to be more and  
more angry against us?

*C.* Yea surely, and therefore I say, that with  
out any consideration of our own works he doeth  
receave us into his favour of his bountifull mer  
cy, through the merites of our Saviour Christ, ac  
counting his righteousness to be ours, and for his  
sake imputeth not our faults unto us.

*M.* What? meanest thou then that a man is iu  
stified by faith?

*C.* For so much as through beleebing, that is,  
receaving with an assurance of the heart the pro  
mises of the Gospel, we enter into the possession  
of his righteousness.

*M.* This is then thy meaning: that as God doth  
offer righteousness unto us by his Gospel, so the  
only way to receive it, is faith?

*C.* So I mean.

XX. **W**ell then after that God hath once re  
ceaved us into his favour, be not the  
works which we do by the vertue of his holy spirit  
acceptable unto him.

*C.* Yes verily, because hee doeth of his free  
goodnesse so accept them, and not because their  
worthinesse doth deserbe so to be esteemed.

*M.* How is it that they be not worthie of them  
selves

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elves to be accepted, since they proceed of the holy Ghost?

**C.** Because there is mixed some filth through the infirmities of the flesh, whereby they are defiled.

**M.** By what means then are they made acceptable unto God?

**C.** By faith only, whereby a man is assured in his conscience, that God will not strictly examine his works, nor try them by the sharp rigour of his justice, but that he will hide the imperfectness, and uncleanness that be in them, with the pureness of our Christ, and so account them as perfect.

**M.** May we say then that a Christian is justified by his works, after that God hath called him? or that he doth merit through them Gods favour to the procurement of life everlasting.

**C.** No verily, but rather it is said, that no man living shall be justified in Gods sight, and therefore we must pray, that he do not enter into judgement with us.

**M.** Thou meanest not hereby that the good deeds of the Faithfull are unprofitable?

**C.** I mean nothing lesse, for God promisseth to reward them largely both in this world, and in the life to come, and yet, notwithstanding this these rewards of God be not given for our worthy deserts, but only because it pleaseth God of his goodnesse to love us freely, and so to cover and forget our faults, that he will never call them any more to remembrance.

**M.** May we be iust without good works?

**C.** That

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**C.** That is not possible : for to believe in Christ is as much to say, as to receive Christ in such sort as he giveth himselfe unto us, now this is an evident thing, that Christ promiseth not only to deliver us from death, and to restore us unto the favour of God his father through the only merites of his innocencie : but he also promiseth to make us new creatures by his holy Spirit, to the end that we should lead an holy conversation in all good works so that these must be joyned together, except we would divide Christ from himself.

**M.** Then I see that it is so far from the office of faith to make men dispisers of good works, that it is the very root whence all good do spring?

**C.** It is most certain : and for this cause the doctrine of the Gospel consisteth in these two points, to wit, faith and repentance.

**XXI V V** What manner of thing is repentance ?

**C.** It is the hatred of sin, and love of justice, proceeding of the fear of God, which bringeth us to the forsaking of our selves, and to the mortifying of our flesh, that we may give our selves to be governed by the Spirit, in the service of God.

**M.** This then was the second member in the division which we made at the beginning concerning a christian mans life?

**C.** Yes verily and we have said also, that the very right and allowable service of God doth consist in obeying his will.

**M.** Why so?

**C.** Because he will not be served after our fantasie, but after his own pleasure.

**M.** What rules hath hee given unto us to leade



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Christ our life by?

C. His Law.

M. What things doth it contain?

C. It is divided into two parts, whereof the first doth contain four commandements, and the second containeth six, so that there are ten in the whole.

M. Who made this division thereof?

C. God himself, who also gave it written in two tables unto Moses, saying, that the whole Law was reduced into ten sentences.

M. What is contained in the first table?

C. It containeth the manner of the true worship of God.

M. What is contained in the second table?

C. How we ought to behaue our selves towards our neighbours, and what duty we ow to them.

XXII R Ehearſe the first commandement?

C. *Hearken and take heed, Israel, I am the Lord thy God, who have brought thee out of the land of Egypt, and out of the house of bondage, Thou shalt have none other Gods before my face.*

M. Declare the meaning hereof.

C. In the beginning he useth, as it were, an introduction to the whole law: for he challengeth here unto himself, first, authoritie to command, naming himself Everlasting, and the creator of the world. And againe, after he calleth himself our God, to make us highly to esteeme his doctrine for if that he be our Saviour, it is good reason that we be also his obedient people.

M. But that which followeth after touching the deliverance from the bondage of Egypt, is it not referred peculiarly to the people of Israel.

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**C.** Yes verily, as concerning the body, howbeit it belongeth also indifferently to us all, in so much as he hath delivered our souls from the spiritual captivitie of sin, & from the tyrannie of the devil.

**M.** Why doth he make mention of this in the beginning of the Law?

**C.** To put us in remembrance how greatly we are bound to obey his good pleasure, and what unkindnesse it is to do the contrarie.

**M.** What requireth he in this commandement?

**C.** To receiue only unto himselfe the whole honour, not giuing any part thereof to any other.

**M.** What is his due honour?

**C.** To worship him, to put our whole trust in him, to call upon him, and such other like, which be attributed only unto his Majesty.

**M.** Wherefore saith he, *Before my face.*

**C.** For as much as he seeth and knoweth all things and iudgeth the secret thoughts of all mens hearts, he signifieth unto us, that he requireth not only that in outward profession, but that unfeignedly from the bottome of our hearts wee should take him for our only God.

**XXIII. R** Ehearfe the second commandement:

**C.** *Thou shalt not make to thee any graven Image, neither any similitude of things that are in heaven above: neither that are in the earth beneath, nor that are in the waters under the earth thou shalt not bow down to them neither serue them, &c.*

**M.** Doth he utterly forbid the making of any image:

**C.** No

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C. No, but hee expressly forbiddeth either to make any image to represent God, or to worship him thereby.

M. Wherefore are wee forbidden to represent God in any visible image?

C. Because there is no comparison between him that is an everlasting spirit incomprehensible, and a materiall body, mortall corruptible, and visible.

M. Thy minde is then, that he doth great dishonour unto Gods Maiesty, that goeth about to represent him in such sort? C. Yes verily.

M. What manner of adoration is here condemned?

C. We are here forbidden to come before any image to make our prayers, or to bow our knees before it, or to make any other signe of reverence, as though God did there shew himself by them.

M. This is then not to be taken, as though all carving or painting images, were utterly prohibited: but alone to make images, either to seek; or to honour God in them, or to abuse them unto any kinde of superstition or idolatrie?

C. It is even so.

M. For what purpose was this commandement given?

C. That as in the first commandement God sheweth himself to be him alone, whom wee ought to worship and honour, even so now he sheweth the right kinde of worship to withdraw us from all superstitions and carnall imaginations.

XXIV. GO forth.

C. Give joyneeth unto it a threatening,  
That



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*That he is the Eternal our God, jealous: visiting the iniquities of the Fathers in their Children, upon the third and fourth generation, of such as do hate him.*

M. Wherefore doth he make mention of his might

C. To signifie that he is of sufficient power to maintain his owne honour.

M. What meaneth he by speaking of ieaiousie?

C. That he cannot abide a companion with him for euen as hee hath of his unspeakable goodnesse, freely giuen himselfe unto us, euen so hee will that we become altogether his. And this is the chastitie of our souls, that they bee dedicated unto him, and kept holy for him. As contrarie wayes, it is a spirituall whozedome, if they be withdrawn from him to any kinde of idolatrie or superstition.

M. How ought this to be taken that he punisheth the transgressions of the fathers in their children?

C. To pierce our hearts more deeply, with the terrour of his wrath, who doeth not only threaten to punish the offenders, but also their posteritie after them.

M. What, is not this contrarie to the word of God to punish the one for the others fault?

C. If we consider the estate of man, this question is soone answered: for wee are ebery one of us by nature vnder the curse of God, so that we cannot find fault with God, when he leaueth us in this estate. And as he sheweth his fauour towards his seruants, when he blesteth their posteritie, so doth hee shew his vengeance towards the wicked, when hee suffereth their offspring to continue in their cursed estate.

M, What

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M. What sayeth he more?

C. To the end he might stir us also up with tender love, he sayeth moreover, that he sheweth forth his abundant mercie to the thousand descent of such as love him and keep his commandments.

M. doth he meane that the obedience of a faithful man, shall be sufficient to save his posterity although it be wicked?

C. No, but that he will in such sort shew forth his goodnesse towards the faithful, that for the favour he beareth unto them, he will also be known unto their children, not only minding to prosper them here in things of this world, but to sanctifie them also with the gifts of his Spirit, whereby they may become obedient to his will.

M. But this seemeth not alwayes so?

C. No, for as the Lord reserveth this libertie to himselfe, alwayes to shew mercy unto the children of the wicked, so on the other part, he hath not so bound his grace unto the children of the faithful, but that he may at his pleasure reject whom he will yet notwithstanding hee doth in such wayes order these things, that all men may easily see, that he hath not made this loving promise for nought.

M. Wherefore doeth hee rehearse heere in the promise to a thousand descents, whereas in the threatening he made mention but of three or foure.

C. To signifie that God is alwayes more ready to use gentlenesse and favour, than roughnesse, or rigour, according as he saith of himself, that he is ready to shew mercy and slow to anger.

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**XXV** **L** Et us come to the third commandement  
**C.** *Thou shalt not take the name of the Lord thy God in vain.*

**M.** What is the understanding thereof?

**C.** We doth not only forbid us to abuse and blaspheme the blessed name of God by perjurie, but forbiddeth as well all vaine and superfluous oathes.

**M.** May a man swear lawfully at any time?

**C.** Yes verily, when there is just occasion, that is to say, to maintain the truth when the time shall require: and likewise, to keepe brotherly charity amongst us.

**M.** Doth he disprove none oathes, but such as are to the hinderance of Gods honour?

**C.** In one kinde of oath he teacheth us a general rule, that we neither use the name of God, but in fear and humblenesse, to glorifie his Name for even as it is holy, and of most worthy price, so it becombeth us to take diligent heed, that wee doe not in such sort name it, that either we may seeme to passe lightly of it our selves, or give others occasion to have it in small reverence.

**M.** How shall this be?

**C.** If we do neither think nor speak of God, nor of his works, but with all reverence and honour.

**M.** What followeth?

**C.** A threatning, that he will not hold him innocent that taketh his name in vain.

**M.** Seing that God pronounceth threateningly in other places in a generalitie, that he will punish all transgressours, what vehemencie is there besides in these words?

**C.** We



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**C.** He doth expzeſſly declare hereby, in how great eſtimation he hath the honour of his Name: for as much as he ſayeth evidently, that he can not abide that any do deſpiſe it, to the intent that wee might reuerence it the more.

**XXVII** **L** Et us come to the fourth commandment

**C.** Remember to keepe holy the Sabbath day: ſix dayes ſhalt thou labour and do all thy work. but the ſeventh day is the reſt of the Lord thy God, thou ſhalt do no work in it: neither thou, nor thy ſon, nor thy daughter neither thy ſervant, nor thine handmaid, nor thine ox nor aſſe, neither the ſtranger that is within thy gates for in ſix dayes God made Heaven and Earth, and all that is in them, and the ſeventh day he reſted, wherefore hee bleſſed the day of reſt, and made it holy to himſelf.

**M.** Doth God command to labour ſix dayes, and not the ſeventh?

**C.** No not preciſely, but he doth give men leaue to trabeſ ſix dayes, and maketh a reſtraint of the ſeventh only, in the which he forbiddeth to labour.

**M.** Are we then bound by Gods commandement to refraine one day in the week from all kinde of labour?

**C.** This commandement hath a certain ſpecial conſideratiō in it, for as touching the obſervation of bodily reſt, it belongeth to the ceremoniall Law which was aboliſhed at the comming of Chriſt.

**M.** Sayeſt thou then that this commandement belongeth peculiarly unto the Iewes, and that God did give it only for the time of the old teſtament?

**C.** *Pro*

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**C.** Yea verily as touching the ceremonie thereof.

**M.** VVhy then is there any other thing contained in it besides the ceremonie?

**C.** There be thre considerations why this commandement was given.

**M.** VVhat are they?

**C.** The first is, that it might be a figure to represent our spirituall rest. The second for a comely order to be used in the church. And thirdly, for the refreshing of servants.

**M.** What is spirituall rest?

**C.** That we cease to do our owne works, that the Lord may bring forth his works in us.

**M.** How may we thus rest?

**C.** By mortifying our flesh, and subduing the inordinate affections of our nature: to the end that Gods Spirit may bear rule in us.

**M.** Are we bound to this rest but on day of the week?

**C.** Yes continually, so that when we have once begun to enter into it, we must go forward while our life lasteth.

**M.** Why is their one day appointed to represent unto us a thing that endureth our whole life?

**C.** It is necessary that the figure do resemble in all points the thing it is ordeined to represent, it is sufficient if they be like in some points.

**M.** VVherefore was the seventh day appointed rather then any other?

**C.** The number of seven doth signifie perfection in the Scripture, wherefore the seventh day was  
most

## OF THE LAW.

most meet to set out unto us a thing that should still continue. Whereover it putteth us in remembrance that our spirituall rest is but begun in this life, neither shall it be perfect, till we depart this world.

27 **W**Hat is meant by that which our Lord alladgeth here, saying, that it becometh us to rest, for so much as he hath done the same?

**C.** When God had created all his works in six dayes, he appointed the seventh to the consideration of his works: and to the intent we might be the more stirred up thereto, he setteth forth his owne example unto us, because there is nothing so much to be desired, as to become like unto him.

**M.** Must we then daily meditate the works of God? or is it enough to have minde of them one day in the week?

**C.** Our duty is to be exercised daily therein, but for our weaknes sake, there is one certain day appointed: & this is y<sup>e</sup> politick order whereof I speak.

**M.** What order is then to be observed that day?

**C.** That the people come together and give diligent ear to the word of God, use common prayers and make profession of their faith and religion.

**M.** What meanest thou by saying, that it was partly ordained for ease of servants?

**C.** That they which be under the power of others, might be released somewhat of their labours: the which thing serveth also to the furtherance of the Common-wealth, for so much as every man hath just cause to be readier willingly to travell the other six dayes, when they consider that they may take their rest on the seventh.

**M.** Let



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M. Let us see how this commandment belongeth unto us?

C. As touching the ceremonie thereof, it is abolished: for we have the accomplishment thereof in Christ.

M. How so?

C. For our old man is now crucified, by the vertue of his death, and through his resurrection we are raised againe unto a newnesse of life.

M. What is there then in this commandement that concerneth us?

C. We are bound to obserue the politick order appointed in the Church, for the hearing of Gods word, for coming together to make common prayers, and for the right use of the Sacraments.

M. And doth the figure profite us no more?

C. Yes verily, for it leads us to the truth of that thing, whereof the Sabbath day is a figure, which is, that we being made the true members of Christ ought to cease from our owne workes, and commit ourselves wholly unto Gods governance.

XXVIII **L** Et us come now to the second table.

C. Honour thy father and thy mother.

M. What dost thou mean by this word, *honour*?

C. That Children use humble obedience towards their father and mother, bearing a reverent minde towards them, readie to assist and aide them, and willing to doe after their commandments, according to their duety.

M. Proceed.

C. God also joyneth a promise to this commandment,

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dement, saying, *That thy dayes may bee long in the land, which the Lord thy God hath given thee?*

*M.* VVhat is the meaning of this promise?

*C.* That God will endue them with a long life, which have their father & mother in due reverence.

*M.* How cometh it to passe that God promiseth man to prolong his life (as if that were a special benefit) since this life present is so full of miserie?

*C.* Though our life never be so full of wretchednesse, yet it is the blessing of God unto the faithful, at the least for this one cause, that it is a token of his fatherly favour, in that he nourisheth them here and preserveth them.

*M.* May a man gather of the contrary part that he who liveth not many yeares is accursed of God?

*C.* No, but rather it cometh to passe many times, that the Lord taketh them soonest of all out of this whom he loveth most dearly.

*M.* In doing this, it seemeth that hee keepeth not alwayes promise?

*C.* What promise soever God maketh us touching the benefits of this world wee ought to take it with this condition, so far forth as it shall bee expedient for the health of our souls: for it were a contrary order, not to have a chiefe regard of the soule.

*M.* And what is to be said of them that are disobedient to father and mother?

*C.* God will not only punish them with everlasting paine in the day of judgement, but he will execute his vengeance also on their bodies, here in this world, either shortning their life, either punishing them

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them by shamefull death, or some other wayes.

M. Doth God speak expressly of the land of Canaan in this promise?

C. Yes as touching the children of Israel, but we must now take it in a more generall signification, so that in so much as the whole earth is the Lords, we ought to acknowledge, that what country soever we inhabite, God hath given unto us the same for a dwelling place.

M. Is there nothing else to be understood in this commandement?

C. Though no mention be made in it expressly, but of the father and mother, yet we must understand in them, all Magistrates, and Superiours, for so much as there is on manner of consideration of them all.

M. What is that?

C. Because God hath given unto them preeminence, for there is none authority of parents, or princes, or magistrates, or masters, neither any other office or title, or preeminence, but such as God hath ordained.

XXIX. R Ehearfe the sixt commandement?

C. *Thou shalt not kill.*

M. Is there nothing forbidden here but open murther?

C. Yes verily for considering that it is God who giveth this in commandement, he doth not only give us a law to restrain our outward deeds, but principally to bziidle the affections of our minde.

M. Thy meaning is then, that there is a certain kinde



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kinde of murther lying privily in the heart, which is forbidden here of God?

C. It is even so, for hatred or rancour, and all desire to do hurt unto our neighbour, is murther before God.

M. It is then enough, if we bear none hatred or malice towards any man?

C. No, for in that that God condemneth hatred, it is to be understood also, that he requireth of us to love all men unfeinedly, procuring their wealth.

M. What is the seventh commandment?

C. *Thou shalt not commit adulterie.*

M. What is the effect of this commandment?

C. All whoredome is declared to be accursed of God, and therefore it becometh us to refrain from it, except we will provoke his wrath against us.

M. Is there none other thing required in this commandment?

C. We must alwayes have regard to the Lawmaker, who considereth not only the outward work, but rather the affection of the heart.

M. What is here more required?

C. Forasmuch as our bodies and soules are the temples of the holy Spirit, that we keep them in all purities: and therefore we must not only be chaste as touching the carnall act: but also in heart, words, and behaviour, so that there must be in us no part defiled or unchaste.

XXX. GO on to the eight commandment?

C. *Thou shalt not steale.*

M. Doth this commandment forbid only such  
rob

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robberies, as he punished by common lawes, either doth it reach any further.

**C.** This commandement reacheth unto all unlawfull and deceivable occupations. whereby wee pluck unto us any part of our neighbours substance whether it be by violence, by fraude, or by any other meanes y<sup>e</sup> God hath not allowed by his word.

**M.** Is it enough if a man refrain from the deed doing, either is it forbidden to desire such things?

**C.** We must alwayes have consideration, that God was the maker of this law, who for so much as he is a Spirit, hath not only regard to robberies that be committed indeed, but he considereth as well our secret interprises, our devises, and purposes, and the desires of our minde, to come by riches through our neighbours losse.

**M.** What behoveth us then to do.

**C.** We are bound to do our endeavour, that every man may have his due and right.

**M.** What is the ninth commandement?

**C.** *Thou shalt not bear false witness against thy neighbour.*

**M.** Doth God forbid in this commandement open perjurie before a judge only, either are we charged to make no lie to the disprofite of our neighbour.

**C.** Under one kinde he giveth a generall doctrine, meaning that we may not speak any thing to the reproach of our neighbour falsely: and that we may in no wayes backbite him, or make lies of him, whereby he might sustaine losse in his goods, or be hindered of his good name.

M<sup>y</sup> Wher-

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M. Wherefore doth he speak exprefly of open periuries.

C. To the intent that we might the more earnestly detest this vice of backbiting and lying, fignifying unto us with all that wholoever doth accustom himfelf to fpeak flandroufly of his neighbour, or to make any lie to his hindrance pziably, he will not be afhamed fhortly after to forfwear himfelf openly.

M. Be flandrous and lying words forbidden here only, either be we alfo reftained from all evil thinking?

C. As well the one as the other, by the reason which we have already alleadged: for that that is evil in the doing before men, is as evil to be willed, or thought before God.

M. Declare this in few words?

C. We are taught by this commandement not to judge evil, or to fpeak any words that found to the reproach of others, but rather to have a good opinion of our neighbours, and to maintain their good fame, fo far forth as the truth will bear us.

XXXI. **L** Et us come to the laft commandement.

**L** Thou fhalt not covet thy neighbours houfe, neither fhalt thou covet thy neighbours wife, nor his man-fervant, nor his maide, nor his ox, nor his affe, nor any thing that is thy neighbours.

M. Seing the whole law is spirituall as thou haft faid, and for fo much as every one of the other commandements were ordained as well to correct the rebellious affections of the heart, as to governe the outward doings, it appeareth that this commandement is fuperfluous.

C. In



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**C.** In the other commandements God would suppress our will and affections: but here in this hee utterly inhibiteth all evil thoughts, light motions sudden affections, yea, though wee never fully purpose, nor consent willingly to doe them.

**M.** Sayest thou then that the least motion or temptation, that can enter into the thoughts of a faithfull man is sin, though hee strive against it, and will not by any meanes consent unto it?

**C.** It is certain, that all evil thoughts and motions proceed out of our corrupt nature, whereof I conclude, that the lusts which doe kindle or stir up mans heart to doe amisse, though he never consent to doe the thing, bee nevertheless directly against this commandement.

**M.** This is then briefly thy saying, that as evill lusts, whereunto men consent, and subject themselves, are reprov'd, as sin in the former commandment: even so by this commandment God requireth of us such perfection, that there may not so much as one evil motion once enter in our hearts, the which may provoke us to doe amisse?

**C.** Even so I meane.

**M.** May we not now make a brieve summe of the whole Law?

**C.** Very easily, for the whole Law is comprehended in these two points, the one is that wee love God with all our heart, with all our soule, and with all our minde. The other is, that wee love our neighbour as our selfe.

**M.** VVhat is concluded in the love of God?

**C.** To

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**C.** To love him as our God, that wee acknowledge and take him for our soveraigne Lord, Master and Saviour and Father, so that thereby our buetie is to love him, seare him, honour him, to put our whole trust in him, and to obey him.

**M.** What dost thou meane by these words, *With all our heart, and our soule, and all our minde?*

**C.** It is that wee love God with such zeal & fervent affection, that there may be in us no desire, no will, no thought, no endeavour, contrarie to his love.

XXXII. **W**hat is the medning of the 2. point?

**C.** As wee bee naturally inclined to love our selves, and as this affection doth passe all the rest, even so our love towards our neighbours ought in such sort to beare rule in our hearts, that it should guide us altogether, and should be a line and rule thereby to order all our thoughts and deeds.

**M.** And what meanest thou when thou sayest, *Our neighbour?*

**C.** I doe not only signifie our kindred, friends, and such others as be of our familiar acquaintance, but such also as are strangers unto us, And more than that, our verie enemies.

**M.** How are wee bound unto them?

**C.** There is a band whereby God hath knit all men together, which is holy, and cannot be broken by mans malice.

**M.** Then thou wilt say, that if any man hate us, that cometh of himself: and yet by the very order which God himself hath appointed, he ceaseth not to continue still our neighbour, and we are bound even so to take him?

**C.** So

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**C.** So I mean.

**M.** Since the Law requireth such a perfect serving of God, is not every Christian man bound to frame his life after the same.

**C.** Yes verily, but we have in us so much weaknesse that there is no man which fully doth performe all that the law requireth.

**M.** Why doth God therefore require of us such an exquisite perfection as we be not able to reach to.

**C.** God requireth nothing of us, but that which we are bound to do, but if we give diligence to frame our lives to this rule set forth in the law, then albeit we be far from attaining unto the perfection thereof, yet the Lord will not lay to our charge, or default.

**M.** Speakest thou generally of all men, or of the Faithfull only?

**C.** No man is able to begin to do the least point that the Law requireth, untill he be regenerated through the Spirit of God. Moreover, if it were possible to find out any man who were able to perform some part of that the law demands, it should not be enough to discharge him before God: for the Lord pronounceth, *That whosoever doth not thoroughly accomplish every point contained in the law is accursed.*

**XXXIII.** **H**ereof wee must needs gather, that the law hath two distinct offices, according as there be two sorts of men.

**C.** What else, for as touching them that believe not it serveth to none other purpose, but to reprove them, and to take from them all manner of occasion



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occasion to excuse themselves before God, and this is that which Saint Paul speaketh naming it the instrument of death and damnation: but as touching the faithfull, it serveth to another use.

M. To what?

C. First the law maketh it known unto them, that they cannot be justified by their works: and so by humbling them, it doth stir them to search their salvation in Christ. Secondly, whereas it requireth more then is possible for any man to do, it warneth them to pray unto God that he would give them strength, and also doth put them daily in remembrance of their faults, to beate down their pride. Thirdly. it serveth them in stead of a bytle to hold them fast in the fear of God,

M. Then albeit for the time of this transitorie life, wee never accomplish the law, yet it is not to bee thought a vain thing, that it requireth of us such a perfection, for thereby it setteth up a marke unto us, to the end that we may every one, according to the grace wherewith God hath endued us, might continually with so much fervent affectiō walk towards it, and study dayly more and more to come unto it?

C. So it is meant.

M. Have we not a perfect rule of all righteousness set out in the law?

C. Yes, so perfect, that God demandeth none other thing of us then to follow it: and contrariwise, God disalloweth and refuseth whatsoever man taketh in hand to do besides, for obedience is the only sacrifice which he requireth.

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M. To

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M. To what purpose then do all these monitions, declarations, exhortationes, and commandements serve, which the prophets make and Apostles?

C. They are nothing else but expositions, of the law, which leads us to the obedience of the law, rather then draw us from it.

M. Yet it seemeth that the law doth not set out every mans peculiar vocation?

C. Whereas the law of God prescribeth, that wee ought to render unto every man that that is his due, we may right well gather thereof, what every mans duety is in this state and calling. Further, as we have already said, the residue of the scripture maketh a more particular and plain declaration of the same: for the selfe same things which God hath in few words comprehended in these tables of his commandements, other parts of scripture do intreat here, and there more at large.

XXXIV. Seeing we have now spoken sufficiently of the right serving of God: that is to say, Of obedience to his will, which is the second part of the honour due unto him, let us now also treat of the third point?

C. We have said here before, That the third manner of honour which God demandeth of us, is to call upon him and to seek for help only at his hand in all our need.

M. Dost thou mean that we must call only upon him alone?

C. Yea, for he challengeth this, as a peculiar honour due unto his divine Majesty.

M. Since

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M. Since it is so, after what sort is it lawfull for us to require succour at mans hands?

C. There is a great difference between these two things, for we call upon the name of God to protest, that we looke for none other help, but only at his hand, having all our whole affiance in him, and in none else, yet in the mean time we seeke the help of men, so far forth as God giveth us leave and as he hath lent them meanes to succour us.

M. Then, to demand succour of men, is nothing at all contrarie to this, that we are bound to make our prayers only unto God for help, for so much as we put not our trust in men, neither seek their succour, but so far forth as God hath ordained them ministers, and bestowers of his goods to our necessity and comfort?

C. You say well, and in very deed whatsoever benefite we receive at any mans hands, we are bound to take it, even as God himselfe did deliver it unto us, for the truth is, that it is he who sendeth us all these things by their hands.

M. Is it not then our duty to give thanks to men for their benefits seeing the law of nature so teaches

C. Yes, if it were for no more but for that it hath pleased God to call them to such honour, as to be dealers and distributors of his benefites: for God in so doing doth binde us unto them: and will, that we take them thankfully at their hands.

M. It appeareth by this, that we may not call upon angels; or saints departed for help?

C. It is certain, for touching Saints departed



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God hath not appointed unto them any such office as to help us: and as concerning his Angels, although he doth use them as ministers, to serue for our health, yet it is not his will that we should call upon them for help, either have our refuge unto them in time of need.

M. Then whatsoever is not agreeable to the order which God hath set forth unto us, is repugnant unto his will?

C. I mean no lesse, for if so be we be not content with the order, which God by his word hath set out unto us, it is a most certain token of infidelitie. Moreover, in stead of seeking unto God alone for help in all our needs, we shall have recourse unto angels, or any other creatures, putting any part of our confidence in them we commit therein damnable idolatrie, by attributing unto them that thing which ought to be peculiarly reserved unto God.

XXXV. **L**ET us come to the right manner of prayer unto God. Is it enough to pray with the tongue? either is a fervent minde and earnest affection of the heart also required?

C. The tongue is not alwayes necessary in prayer, but the understanding and earnest affection are alwayes necessarily required.

M. How prove you that?

C. For so much as God is a Spirit, hee requireth alwayes the heart: and as at all other times, so specially in time of prayer, when wee show our selves in his presence, and enter into communication with him, and thereupon hee maketh a restraint

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strait of his promise, saying, that hee will bee at hand to hear only all them that call upon him in trueth: contrariwise, he pronounceth them all accursed, which pray hypocritically, or without an earnest affection.

M. Then all such prayers as be made only with the mouth be unprofitable and to none use?

C. They be not only unprofitable, but provoke God to displeasure.

M. What manner of affection is required to make the prayer acceptable?

C. We must first of all have such a feeling of our povertie and wretchednesse, that we may perceive an earnest vexation, and grief of minde, through the loathsomnesse of sin: we must also have fervent desire to obtaine grace at Gods hands which desire must kindle in our hearts, and engender in us a fervent prayer.

M. Doth these things proceed out of our nature Either are they given unto us by the speciall goodness of God?

C. God must work herein, for we are of our selves dull, and without all list to prayer, but the Spirit of God doth stir up in our hearts such sighes as no tongue is able to expresse, and endueth our minde with such zeale and fervent affection, as God requireth in prayer.

M. Doth this doctrine teach us that we ought not to dispose, and stir up our selves to prayer?

C. Nothing lesse, but rather contrariwise so oft as we do feele our selves cold, and not disposed to prayer

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prayer, we ought to make our supplication to the Lord, that it would please him to inflame us with his Spirit, whereby we may be framed to prayer, with such affection of minde as we ought to do.

M. As touching the use of the tongue, thou doest not count it utterly unprofitable in making of prayer?

C. No, for the words which the tongue uttereth do many times help, stir up, and confirme the minde, so that it is not so easily drawn from God. Moreover, for so much as the tongue is created of God for his glory, above all other members of the body, it is reason that the tongue be employed by all means unto that use. Finally the very fervent affection of the heart doeth many times through a vehement motion inforce the tongue to speak, though a man be not of purpose to do it.

M. Since it is as thou sayest, unto what purpose is it to pray in a language which a man doth not understand?

C. It is a very mocking of God, and a superstitious hypocrisie.

XXXVI **V**Hen we make our prayers unto God, do we it at all adventures, without sure knowledge whether we shall obtaine any profite or not, either ought wee to bee surely perswaded, that our prayers will be heard?

C. We must have this evermore as a sure ground in all our prayers, that they shall be accepted of God and that we shall obtain our request so far forth as shall be expedient and necessary for us where



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whereupon Saint Paul sayeth, That the right invocation and praying unto God, proceedeth of faith, for if we have not a sure trust in the mercies of God it is impossible to make our prayers unto him aright.

M. What sayest thou then of them that be in doubt, whether God will hear them or not?

C. Their prayers are utterly boide, seeing God hath made no promise to any such prayers, for hee sayeth, whatsoever we shall aske if we beleeve he shall grant it unto us,

M. It remaineth to know by what meanes, and in whose name we may come by this sure confidence to present our selves before God, considering that we are vile sinners, and far unworthy so to doe?

C. First of all we have promises of God, whereupon we must stay our mindes without having any regard of our own worthinesse. Secondly, if we be the childe of God, he doth encourage us, and push us forward with his holy spirit to come to him familiarly, as to our father: and that wee should not be affrayed to come before his glorious Majesty, although wee be but as poore wormes of the earth, and most wretched sinners, he hath given unto us our Lord Jesus Christ, to be our Mediator to the intent; that we by the meanes of his merits having recourse unto God, might have an assured trust to finde grace.

M. Dost thou meane it thus, that we may not call upon God by prayer, unlesse it be done in the name of our Saviour Christ.

C. Yes

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**C.** Yea, for wee have an expresse commandement so to doe: and in so doing wee have a sure promise, that through his intercession all our requests should be granted unto us.

**M.** Is it not then a foolish presumption to present our selves boldly before God, since wee have Christ for our Advocate, and set him before us, to the end that God may even for his sake accept both us and our prayers?

**C.** No verily, for wee make our prayers as it were by his own mouth, for so much as hee himselfe openeth the way for us, and maketh our prayers to be heard: yea, and entreateth also continually for us.

**XXXVII.** **L**et us treat now of the substance of our prayers, Is it lawfull for us to pray for all things that wee fantasie? either is there a certaine rule to pray?

**C.** If wee should follow our owne fantasie, in making our prayers, they would be very evil framed: for we are so blinded, that we are not able to judge what is meet to be prayed for. Moreover all our desires are so inordinate, that it is expedient for us to biddie them.

**M.** What is then to be done?

**C.** Wee must learne of God what is meet to be prayed for, seeing hee alone knoweth what is necessary for us, and that hee leadeth us (as it were) by the hand, so that wee our own selves doe nothing else but follow.

**M.** What instruction hath he given us for prayer?

**C.** Hee hath taught us sufficiently how, and where

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Wherefore to pray throughout the whole Scripture  
but to the intent to bring us unto a certaine al-  
sure marke, he hath set forth unto us a manner of  
prayer, wherein hee hath briefly comprehended all  
such points as are meete and lawfull to demand.

M. Rehearse that forme of prayer.

C. It is that very same which our Lord Jesus  
taught his disciples to pray: For when they asked  
of him how they should pray: he answered that they  
should say on this wayes, *Our Father which art in  
heaven, hallowed be thy Name, thy kingdome come, thy  
will be done in earth as it is in heaven, Give us this day  
our daily bread, And forgive us our debts, even as we  
forgive our debtors, and lead us not into temptation, but  
deliver us from all evil, for thine is the kingdome, the  
power, and the glorie, for ever and ever, Amen.*

M. For the more easie understanding hereof,  
tell me how many petitions bee contained herein?

C. Six, wherof the first three concerne the glo-  
rie of God without any consideration of our selves:  
and the other three touch us properly, concerning  
our well and profite.

M. Why then ought wee to desire any thing of  
God that bringeth no manner of commoditie un-  
to our selves?

C. This is true, that God of his infinite good-  
nesse doeth dispose and order all thinges in such  
sort, that nothing can turne to the glorie of his  
Name, which is not also profitable to us: so that  
when his Name is sanctified and honoured, hee  
maketh it resound to our sanctification: and when  
his



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kingdome cometh we are after a sort partakers thereof, yet notwithstanding, our duetie is at such time as wee aske these things, to have only regard to his honour, without any consideration to our selves, or to our owne commoditie or profite.

M. By thy saying then, though these three first petitions are greatly profitable unto us, yet we may not make them for any other purpose, but only to desire to have God honoured?

C. It is even so: and likewise, albeit the three last requests be ordained to pray for things expedient and necessarie for us; yet even in them also we ought most earnestly to seeke Gods honour, so that it must be the chiefe end and marke whereunto all our wishings and desires bee directed.

XXXVIII. **L**et us now come to the exposition of it, and before that wee proceed any further: Wherefore is God named here our father, rather than by some other name?

C. Since in time of prayer especially wee ought to have a stedfast assurance of Gods favour in our consciences, it pleaseth God to be called of us by a name which soundeth nothing but all sweetnesse, bountie and mercifulnesse, thereby to drive away all doubtfulnessse and fear, and make us conceive a bold courage to come familiarly to his presence.

M. May we then come boldly and familiarly to God, even as a childe may unto his father?

C. Yea, and that with a great deal more assured confidence to obtaine whatsoever wee shall desire: for if we (being evil) cannot choose but give to our children

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childzen bread and meat when they aske it, how much lesse can our heavenly Father refuse to giue us such things as we stand in need of, since he is not only good but the very soveraigne goodnesse it selfe.

M. May we not prove sufficiently by this, that God is named our Father, the same thing which we affirmed touching Christ, that our prayers ought to be grounded upon sure trust in his merits and intercession?

C. Yes verily: for God doth acknowledge us no otherwise to be his childzen, but only insomuch as we be the members of his Son Christ.

M. Wherefore dost thou not rather call God thy Father, than our father, as it were common?

C. Every faithfull man may right well call God his Father particularly, but in this form of prayer our Saviour Christ doth teach us to pray in common, that we might remember thereby the due tie and charitie which we ought to our neighbours in our prayers, and to admonish us not to care only our selves.

M. What meaneth this clause, *which art in heaven*?

C. It is as much to say, as to name him High, Mightie, and incomprehensible.

M. Vnto what purpose serveth that?

C. That when we call upon him by prayer, we might learn to lift up our minds, and to withdraw our imaginations from thinking any thing of him worldly or earthly, and that we should not measure him by our fleshly judgement, to make him subject to our will or appetite, but rather that we might  
even

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even with all humbleness of minde honour his glorious Majesty and that also we might have occasion to put so much the more our trust assuredly in him, considering that he is Lord and Master of all.

XXXIX **M**Ake an exposition upon the first petition?

**C.** The name of God is his honour and renown whereby he is sanctified and praised among men: therefore we desire that his glory may be advanced aboue all things, and every where.

**M.** Dost thou mean that this his glory may either increase or diminish?

**C.** Positively in it self, but the meaning hereof is, that it may be known as it ought to be, and that all the works which God doth may appeare unto men to be glorious, even as they be in very deed, so that he might by all meanes be magnified.

**M.** What dost thou mean in the second respect by the kingdome of God?

**C.** This kingdome consisteth principally in two points, that is to say, first, in that he governeth his elect through his holy Spirit. And again, in that he destroyeth the wicked, which will not become subject to his kingdome, to the end that it may evidently appeare, that there is no power able to withstand his power.

**M.** What understandest thou in praying, that his kingdome may come?

**C.** That it would please God from day to day to increase the number of his faithfull flock, that hee would continually more and more bestow the gifts



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gifts of his holy Spirit amongst them, untill the time come when they shall bee fully replenished, that hee would cause also the light of his trueth moze and moze to shine: and that he would in such wayes make his iustice to be known, that the devil, and his kingdome of darknesse may come to utter confusion, and that all wickednesse may be cleane abolished, and rooted out.

M. Is not this request performed dayly?

C. It is partly fulfilled, yet wee desire that it may be continually increased and advanced, untill such time as it shall come to full perfection, which thing shall bee at the day of iudgement, which time God alone shall be magnified, and all creatures shall be abased, and subject unto his Majesty, and so he shall be all in all things.

XL. **I**N what sense prayest thou, that Gods will may be done?

C. That all creatures may be subject to him, and obey him in such sort, that whatsoever is done may be pleasant unto him.

M. Dost thou meane then that nothing may be done contrarie to his will?

C. Our request is not only that he would bring all things to passe, as he hath appointed by his unsearchable counsel, but that he would beat down all rebellion, so that all wills may obey his will only.

M. In so doing, doe wee not utterly refuse our own wills?

C. Yes utterly: and we pray not only that he would bring to nought such desires, as be against his

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his will, but that he would also create in us new mindes and new hearts, that our owne will being set apart, his Spirit may work such a will in us, as may be in all points agreeable unto him.

M. Wherefore puttest thou unto it, *On Earth as it is in heaven?*

C. Because the angels which bee his heavenly creatures study nothing but to please him without any motion to the contrary, we desire that the like may be done in the earth, and that all men may be framed unto a like willing obedience.

XLI. **C**ome now to the second part, What dost thou meane by the dayly bread, which thou askest?

C. That word containeth all things whereof we have need in this present life, not only as touching meat, drinke and cloathes, but all manner of things that God knoweth to bee expedient for us in this world, whereby we have the fruition of his benefites in quietnesse.

M. Why beggest thou of God thy dayly nourishment, since he hath given a charge unto all men, to get their living with the labour of their hands?

C. Albeit we are commanded to labour for our living, yet all our labour, diligence and provision that we can make, is not able to procure us a living but the only blessing of God upon our hands, and fradel, which prospereth the things we goe about in his name. Moreover, this is to be considered, that it is not meet nor drinke that nourisheth us, (notwithstanding we be commanded to make

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provision for these things) but the power of God maintaineth our life, and we use them only as instruments.

M. Why callest thou it bread, since wee desire that it may be given us?

C. That cometh of the only bountifullnesse of God, whose pleasure it was to call it ours, albeit it was nothing at all due unto us: and againe, by this word we are put in remembrance, not to desire another mans bread, but that only which we shall come by, by honest and lawfull meanes agreeable to Gods ordinance,

M. Why sayes thou *This day and dayly*?

C. These two words do teach us to be contented, and not to wish more then is sufficient for our necessity.

M. Seeing this is a common prayer, belonging indifferently unto all men, how is it that the rich who have provided abundance of goods for a long time may make this petition for one day?

C. All men both rich & poore, must understand, that what goods so ever they have, they can nothing profite them, but so far forth as it pleaseth God to give them the use thereof, so that when we have plenty, yet we have nothing, unlesse he of his goodness give us also the fruition and use of the same.

XLII. **W**Hat is contained in the fifth request?

C. That it would please God to forgive us our debts.

M. Is there any man living so iust that he needeth not to make this request?

C. No



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**C.** So surely, for our Lord Jesus prescribeth this form of prayer to his apostles, for the behove of his whole church. So then whosoever would exempt himself from this, refuseth to be of the company of Christs flock: and in very deed the Scripture doth plainly testifie, that the most perfect man that is. if he would alleadge on point to iustifie himself thereby before God, Would be found faulty in a thousand. It is meet therefore that every man may have recourse continually to Gods mercie.

**M.** After what sort thinkest thou that our sins be pardoned us?

**C.** Even as the very words of Christ do sound or so much as our sins be as debts, whereby wee are holden fast bound under the danger of everlasting damnation, we make supplication unto God that he would of his mere goodnesse pardon them.

**M.** Thou meanest then that we obtaine forgiveness of our sins, by the free mercy of God only?

**C.** Yea, for we can by no meanes make amends for the least fault that we have committed if God did not use his bountifull liberality towards us, forgiving them freely every one.

**M.** What profite cometh to us by that, that we are pardoned of our sins?

**C.** By this meanes wee are acceptable unto God as if we were just and innocent: also our consciences be surely perswaded in his fatherly love towards us, whereby wee attaine to everlasting life and felicity.

**M.** When thou makest thy prayer, that hee  
would

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would pardon us our debts, even as we pardon our debtors dost thou meane heereby, that we deserve to have our sins forgiven, in that, that we forgive other men their faults?

**C.** No verily, for by that meanes we should not have pardon of our sins neither shal we should the remission of them be sufficiently grounded upon the satisfaction which was made in the death of Christ, as it ought to be, but in that that we forget the wrongs done unto us, we follow his example in gentleness and meekness. And now to declare that we are his children, he hath given us this as a badge to be known by, and to certifie our selves that we are so, On the other part also he doth us to wit that we may look for nothing of him but extremity & rigour, if we be not ready to pardon & show favour unto them which be in fault towards us.

**M.** Thou meanest then that God here refuseth to take them for his children which cannot forget wrongs committed against them, and that they should not think themselves to be partakers of the Heavenly forgiveness.

**C.** Yes verily and also to the end that all men might have knowledge, that the selfsame measure which they met unto others, shall be payed unto them again.

**XIIII V V** What is the next petition?

**C.** *Lead us not into temptation but deliver us from evil.*

**M.** Makest thou but one request of this?

**C.** No, for the second part doth expone the first.

**C**

**M.** What

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M. What is the substance of this petition?

C. We desire that God do not suffer us to fall to wickednes, neither permit us to be overcome of the devill, noz to be led with the naughty lusts of our flesh, which continually war against us, but that he would give unto us power to withstand them, holding us by with his hand, and keeping us alwayes in his safeguard, to be our protector & guide.

M. By what meanes is this brought to passe?

C. What time God doth guide us by his holy spirit, thereby causing us to love goodnesse, and to hate evill, to seek after righteousness, and to flee from sin, for by his holy spirit we overcome the devil, sin, and the flesh.

M. Hath every man need thus to be guided?

C. Yea, every man, for the devill watcheth continually for us even as a roaring lion ready to devour us: and we on the other part be so feeble and frail that he would out of hand overcome us, if God did not both strengthen us and give us the victory.

M. What signifieth this word, *Temptation*?

C. The wylie guiles and subtile assaults of the devil, wherewith he assaulteth us, for so much as we are naturally apt to be deceived: yea ready to deceive our selves, and our will is wholly bent to do evill and no white to do good.

M. But wherefore requirest thou of God, that *he doe not lead us into temptation*. since that it is an office belonging peculiarly to the devill?

C. God of his infinit mercy doth preserve his faithfull, not suffering the devill to lead them out  
of



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of the way, neither permitting that sin have the upper hand of them, so likewise hee doth not only give up, cast off, and withold his grace from such as he will punish, but also he delibereth them to the devil, committing them to his tyranny: he striketh them with blindness, and giveth them up into reprobate mindes, that they become utterly slaves to sin, and subject to all temptations.

M. What meaneth the clause that followeth, *For thine is the kingdome the power and glory for ever?*

C. It putteth us againe in remembrance, that our prayers be grounded upon God, and upon his almighty power and goodnesse, and not in any thing that is in us, since we of our selves be unworthy once to open our mouthes to call upon him: again, we are taught hereby to conclude all our prayers in the praising of his power and goodnesse.

XLIV. **I**S it not lawfull for us to aske any other petition, or thing then is heere rehearsed?

C. Albeit we are not forbidden to use other words, and to frame them also after another sort, yet there can no prayer be acceptable unto God, unlesse it be in effect and sence framed after this, which is unto us as it were a perfect rule, whereby to pray as we ought to do.

M. It seemeth now convenient time to come to the fourth part, touching the honour due unto God?

C. We have said already, that it consisteth in acknowledging with the heart, and in confessing with the mouth, that God is the author of all goodnesse, that thereby we may honour him.

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M. Hath God set forth no rule to teach us how we should do this?

C. All the examples in the scripture of praising and thanksgiving, ought to be as rules unto us.

M. Is there nothing contained in the Lords prayer touching this matter?

C. Yea, for in that we pray that his Name may be glorified, we desire also that all his works may be seen, according as they be indeed, excellent, and praise worthy, in such sort, that if he punish us we may thereby praise the uprightness of his judgement, if he pardon our faults, we may thereby have occasion to magnifie his mercie: when he performeth his promise, we may acknowledge him to be the infallible truth: briefly, we require that there be nothing at all done, wherein the brightness of his glory be not shewn forth unto us, and this is to give him the laud and praise of all goodnesse.

M. What conclusion may we gather of all that we have hitherto spoken?

C. We may well conclude of this the saying of Christ, that this is life everlasting to know the very living God, and him whom he hath sent, our Saviour Christ, to know him I say, to the end, to render due honour unto him, that thereby he may become unto us not only a Lord and master, but also a Father and Saviour, whereby we also on the other part may be his servants, his children, and a people wholly consecrated to his glory.

XLV. **W**Hat is the meanes to come by a state so excellent?

C. He

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**C.** He hath for the same purpose left with us his holy word, which is unto us as it were an entry into the Kingdome of heauen.

**M.** Where shall we seek for this his word?

**C.** It is contained in the holy scripture.

**M.** How must we use this word, to have this profite by it?

**C.** We must receiue it being perfectly perswaded thereof in our conscience, as of an undoubted truth sent down from heauen, submitting our selves to it with due obedience, loving it heartily with a feruent and unfeigned affection, habing it so printed in our hearts, that wee may follow it, and conforme our liues wholly unto it.

**M.** Do all these things ly in our power?

**C.** No not one of them all, but God worketh them in our hearts, in this wise by his holy spirit.

**M.** Is it not required of our part that we take paines and do our diligence, both to hear and to read this doctrine, which is set forth unto us?

**C.** Yes, doubtlesse, and first it is requisite that every man priuately in his owne house giue himself to the study of this word, but principally every man is bound to haunt duely all sermons, made in the congregation of Christ where this word is expounded.

**M.** Thinkest thou then that it is not enough that every man do give diligence to read Gods Word in his owne house: unlesse they come also together to hear it preached openly?

**C.** I think it necessary if God of his goodnes



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provide such meanes, that we may hear it openly.

M. What is the reason?

C. Because our Saviour hath set and established this order in his church not to the end that two or three only should observe it, but as a generall order for all men, and he hath likewise declared that this is the only way to build his church, and to preserve the same, let us therefore everyone be content to have our recourse to this rule, and not be wiser then our Master.

M. Is it then a thing necessary to have Pastors and Ministers in our Church?

C. Yea, verily necessary, and at their mouths men are bound to receive the word of the Lord with all humble obedience, so that whosoever doth set light of them, and regard not to hear their sayings, they also contemne Jesus Christ, and divide themselves from the fellowship of his flock.

M. Is it sufficient that we have been once instructed by their meanes, either else must we hear their doctrine continually?

C. It is nothing if a man begin well, unlesse he continue still in the same. For we must keep us in Christs schoole, and continue his scholars, to the end, and for that cause he hath ordained Ministers in the church, to teach us continually in his name.

**XLVI** **I**s there no other meanes beside his word whereby God sheweth himself unto us?

C. God hath joyned the Sacraments with the preaching of his word.

M. What is a Sacrament?

C. A

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**C.** A Sacrament is an outward token of Gods favour, the which by a visible signe doth represent tous spirituall things to the end that Gods promises might take the more deep root in our hearts, and that we might so much the more surely give credit unto them.

**M.** What? Is this possible that a visible and materiall signe should have such vertue to certifie our consciences?

**C.** No, not of it self, but God hath ordained it for such an end.

**M.** Since it is the proper office of Gods holy spirit, to seal and print the promises of God in our heart how canst thou attribute, or give this property to the Sacrament?

**C.** There is a great difference between the one and the other, For Gods Spirit, is he alone, who in very deed is able to touch and move our hearts, to illuminate our mindes and to assure our consciences, in such sort, that all these ought to be accounted his only works, so that the whole praise, and glorie hereof ought to be given unto him alone, notwithstanding it hath pleased our Lord to use his Sacraments as second instruments thereof, according as it seemeth good unto him, without diminishing any point of the vertue of his Spirit.

**M.** Thou meanest then that the efficacy of the Sacrament doth not consist in the visible signe, but wholly in working of the Spirit of God?

**C.** I mean even so, according as it is Gods pleasure to work by meanes by him ordained, with  
out

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out any derogation thereby to his glorious power.

M. What moved God to institute such instrument or meanes?

C. He ordained them to help and comfort our weaknesse: for if we were of a spirituall nature, (as the Angels are) then we were apt to consider both God and his manifold graces after a spirituall manner also: but for as much as we are clogged with earthly bodies, it was needfull for us that God did institute sensible signes, to represent unto us spirituall and heavenly things, for otherwise we could not comprehend them. Moreover, it is necessary for us that all our senses be exercised in his holy promises, that we might be the better established in the same.

XLVII. **S**ince God hath ordained his Sacrament for our necessitie, were it not a point of arrogancie and presumption, to thinke that they may be as well left off, as used?

C. You say truth, so that whosoever doth willingly forbeare the use of them, esteeming them as things more than need, he dishonoureth Jesus Christ, he refuseth grace, and doth quench his holy Spirit.

M. But what assurance of Gods grace be the Sacraments able to give, seeing both the godly and wicked doe receive them?

C. Albeit the infidels and wicked doe make the grace which is presented unto them by the Sacraments of none effect, yet it followeth not that their office and propertie is such.

M. How and when is it that the Sacraments have their effect?

C. When



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**C.** When a man receiveth them in faith, seeking only in them Christ and his grace.

**M.** What meanest thou by saying, that we may seeke nothing else but Christ in them?

**C.** I signifie thereby, that we may not occupy our mindes in considering the outward signes, as though we would seek our salvation in them, neither may we imagine that there is any peculiar vertue inclosed in them: but contrariwise to take the signe for an aide, to lead us straight to Christ and to seek in him salvation, and all our felicitie.

**M.** If faith then be required in the ministration of them, how are they given unto us to strengthen us in the faith, and to assure us in Gods promises?

**C.** It is not enough that faith be once begun in us for a time, but it must be still nourished & maintained, so that it may grow daily and be increased in us, for the nourishment, strength and increase thereof, God hath given us the Sacraments, which thing S. Paul declareth. saying, That the use of them is to seale the promises of God in our hearts.

**M.** But is not this a token of infidelitie, when wee doe not believe the promises of God unlesse they be confirmed unto us by some visible signe, as an aide joyned unto them?

**C.** It is a token of a weake faith, and yet the faith of all the Chilozen of God is such, notwithstanding they cease not therefore to bee faithfull, albeit they have not as yet attained unto the perfection thereof. For so long as wee live here in this world, there abideth continually certaine remnant

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remnants of unbelief in our flesh, and therefore we must endeavour even by all meanes continually to profite and increase in faith.

XLVIII. **H**ow many Sacraments are there in the church of Christ?

**C.** There are two which is comon unto all men, and which Christ himself ordained for the faithfull.

**M.** What be they?

**C.** Baptisme and the Lords supper.

**M.** In what points doe they agree, and wherein differ they the one from the other?

**C.** Baptisme is unto us an entry into the Church for it witnesseth unto us, that whereas we were before strangers from God, he doth now receive us into his family. The Supper of the Lord, is a testimony unto us, that God will nourish and refresh us with food, even as a good Master of ane house studieth to sustaine and feed such as be in his household.

**M.** To the end that wee may understand them both so much the better, let us consider then apart the one after the other. And first, what is the signification of baptisme?

**C.** It standeth in two points, First, our Lord representeth unto us herein the remission of our sins, and secondly our regeneration.

XLIX **V**hat similitude hath water with these things that it may represent them?

**C.** First the remission of sins is a manner of washing, whereby our souls are cleansed from their filthines, even as the filth of our bodies is washed away with water.

**M.** What

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**M.** What sayest thou of regeneration?

**C.** Because the beginning of our regeneration standeth in the mortification of our nature, and to the end that we become new creatures through the Spirit of God, therefore the water is poured upon the head, even to signify that we, but dead or buried, and that in such sort, that our rising again to a new life, is there with all figured, in that that the pouring of the water is but a thing of very short continuance, and not ordained that we should be drowned thereby.

**M.** Thou meanest not that the water is the washing of our soule?

**C.** No soz that belongeth to the blood of our Saviour Christ alone, which was shed, that all our filth might be wiped away, and that we might be counted pure, & without spot, even before God, the which then taketh effect in us, what time our consciences be sprinkled therewith by Gods holy Spirit, but the sacrament doth testifie and declare it unto us.

**M.** Meanest thou then, that the water standeth in none other stead unto us, but as a figure?

**C.** It is such a figure as hath the verity joined unto it: soz God keepeth his promise and deceaeth no man, wherefore it is certain, that remission of sin, and newnesse of life, is offered unto us in baptism, and that we receave there the same.

**M.** Is this grace received indifferently of all men?

**C.** No, soz divers, even through their owne wickednesse do cause it to stand them in no stead: and yet neverthelesse the Sacrament loseth not  
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its property, albeit that none feele the comfort thereof, but only the faithfull.

M. What thing is that whereby our regeneration is wrought in us?

C. By the death and resurrection of our Saviour Christ, for his death standeth in this stead unto us, that by it our old man is crucified, and our sinfull nature is as it were buried, so that it beareth no rule in us. As touching the newnesse of life, which is to be obedient to Gods will, that we obtaine by his resurrection.

M. How obtain we this grace in baptisme?

C. Because we are there cloathed with Christ, and endued with his holy spirit, if so bee that we make our selves unworthy of his promises, which be there given unto us.

M. As touching our part what is the right use of Baptisme?

C. The right use thereof standeth in faith and repentance, that is, in that we bee sure that we have our consciences cleansed in the blood of Christ and in that we both feele our selves, and make it knowne to others by our works, that his Spirit abideth in us, to mortifie our affections, and to make us ready to do the will of God.

L. Seeing all this is required in the right using of Baptisme, how is it that little children should be baptized?

C. I do not mean that faith and repentance ought alwayes to go before the ministration of this Sacrament, (for that is only requisite of them that be

of

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of age and discretion) so that it is sufficient, if the little children show forth the fruits of baptism, when they are come to sufficient age to know it.

M. How wilt thou prove that there is none inconvenience in this doing?

C. For in like manner Circumcision was a Sacrament of repentance, as Moses and the Prophets do witness, and also a Sacrament of faith, as S. Paul teacheth, and yet God did not debar little children from the receiving of the same.

M. No, but art thou able to prove sufficiently, that there is as good reason that they should be received to baptism, as that the other should be circumcised.

C. Yea, for the same promise which God did make in time past to his people Israel, are now extended unto all coats of the world.

M. And followeth therefore, that we must use also the signe?

C. Yea, if we will consider the thing effectually for Christ hath not made us partakers of that grace which belongeth in time past to the children of Israel, to the intent he would in us diminish or obscure it, but rather to show forth his goodnesse more evidently, and in greater abundance.

M. Dost thou count then, that if wee did deny baptism to little children the grace of God should be diminished by the coming of Christ.

C. Yea surely, for we should be by that meanes destitute of the expresse signe of Gods bountifull mercy towards our children, the which thing they  
that

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that were under the law had : and in very deed this thing serveth highly to our comfort , and to the establishing of the promises which have beene made unto us from the beginning.

M. Thy minde is then , that forsomuch as it pleased God in old time to declare himselfe to be the Saviour , yea , of little children , and that hee thought it also good to seal his favourable promise in their bodies by an outward sacramēt , that therfore it is very good reason that there is no lesse tokens of assurance after Christs coming , since the selfesame promise continueth still , and is more openly uttered , as well by his word as by deed ?

C. Yea , mozeover , it seemeth a thing worthe of notable reprehensions if men would do so much wrong unto children , as to deny them the signe which is a thing of lesse price , since the vertue and substance of baptisme belonging unto them , which is of much higher estimation.

M. For what consideration ought we to baptize little children ?

C. In token that they are inheritours of the blessing of God , which is promised to the seed of the faithfull , that when they come to age , they should be instructed what the meaning of Baptisme is , to profite themselves thereby.

LI. **L**et us now speake of the Supper , and first what is the signification thereof ?

C. Our Lord did ordain it , to put us in assurance , that by the distribution of this his bodie and blood , our souls are nourished in hope of life everlasting.

M. What



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M. Why is it that our Lord representeth unto us his body by the bread and his blood by the wine?

C. To signifie unto us, that what property the bread hath towards our bodies, that is to feed and sustaine them in this transitorie life, the self same property also his body hath touching our souls, that is to nourish them spirituallie, and in like manner as the wine doth strengthen, comfort and reioyce man, even so his blood is our full joy, comfort, and spirituall strength.

M. Dost thou meane that wee must bee indeed partakers of the body, and blood of the Lord?

C. I mean so, for since the whole trust and assurance of our salvation doth consist in the obedience which he hath performed unto God his father (in that that God doth accept and take it as it were ours) we must first possesse him, seeing that his benefites do not belong unto us, untill hee hath first given himselfe unto us.

M. Why did not Christ give himself unto us, what time he gave himself to be crucified, that thereby we might be brought into the favour of God his father, and be delivered from damnation?

C. Yes, but that sufficeth not, unlesse we do receive him with all in such sort, as we may feele in our consciences the fruit and efficacy of his death and passion.

M. Is not faith the ready meanes to receive Christ by?

C. No doubt and not only in that we believe, that that he died, and rose again, to deliver us from

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from euerlasting death, and to procure us also euerlasting life, but also by that he dwelleth in us, and is ioyned with us, as the head with his members, to the end, to make us partakers of all his graces, by the force of this ioyning together.

LII. **H**Ave we Christ ioyned unto us by none other meanes than by his supper.

**C.** Yes, for we receive Christ with the fruition of his benefites, by the preaching of the gospel: as Saint Paul witnesseth, in that, that our Lord Jesus doth promise us therein, that we are bone of his bones, and flesh of his flesh. And again, that he is the bread of life, that came down from heaven, to nourish our souls. And in another place, That we are one with him. even as he himselfe is one with his father, and such like.

**M.** What is there more to be had in the Sacrament, or to what use doth it serve us besides?

**C.** This is the difference, that is, our ioyning together is more evidently and plenteously set forth unto us, for albeit our Saviour Christ be in very deed exhibit unto us both by baptisme and by the preaching of his word, yet that is but in a part as it were, not fully.

**M.** What is it then briefly that we have by this signe of bread?

**C.** That the bodie of our Lord Jesus, for so much as it was once offered up for us in sacrifice, to bring us into Gods favour is now given unto us, to assure us y<sup>e</sup> we are partakers of his reconciliation.

**M.** And what have we by the signe of wine?

**C.** It

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**C.** It assureth us that as our Lord Jesus did shed his blood once on the crosse, for a full price and satisfaction for all our sins, even so hee giveth it now unto our soules to drinke, whereby we should not doubt, to receive the fruit and benefits thereof.

**M.** By these thine answers, I gather that the Lords Supper doeth direct us to the death and passion of our Saviour Christ, to the intent wee may bee partakers of the vertue thereof?

**C.** It doth so, for even then the only and everlasting sacrifice was offered up for our redemption, wherefore there remaineth now nothing else, but that wee should have the fruits thereof.

**M.** The Supper then, was it not ordained to offer up the bodie and blood of our Saviour, to God the Father?

**C.** No, for there are none but hee alone, unto whom that office belongeth, for so much as he is the everlasting sacrifice, but the charge that hee hath given to us, is, That wee doe receive his bodie, and not offer it.

**LIII. VV** Herefore bee these two signes instituted?

**C.** Our Lord did that to helpe our infirmities, signifying, that hee is as well the drinke as the meat of our soules, to the end that wee might bee content to seeke our nourishment fully and wholly in him, and no where else.

**M.** Doth the second signe, which is the cup belong indifferently to all men?

**C.** Yea, and that by the commandement of our Saviour



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Saviour Christ, Contrarie whereunto wee may in no wayes doe.

M. Receiue wee in the Supper only the tokens of the thing before rehearsed? either are they effectually indeed there given unto us?

C. Forasmuch as our Saviour Christ is the truth it self, it is most certain, that y<sup>e</sup> promises which he made at his supper, be there indeed accomplished, and that which is figured by the signes is truly performed, so then according as he there made promise, and as the signes doe represent, there is no doubt, but he maketh us partakers of his very substance, to make us also to grow in one life w<sup>th</sup> him.

M. How may this be done, seeing the bodie of our Saviour Christ is in heaven, and wee are here as pilgrimes on earth?

C. Merily it cometh to passe by the wondrous and unsearchable working of his Spirit, who joineth easily together things being far asunder in place.

M. Then his body is not presently included in the bread, neither his bloud contained within the cup?

C. No, but cleane contrariwise, if we will haue the substance of the Sacrament, we must lift up our hearts unto heaven, where our Saviour Christ is in the glorie of his Father, from whence wee haue sure hope that hee will come for our redemption, and therefore wee may not seeke him in these corruptible elements.

M. So then thy judgement is, that there bee two things in this Sacrament, the substance of bread and wine, which wee see with our eyes, touch with

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our hands, and taste with our mouths, and also Christ by whom our souls are inwardly nourished?

**C.** You say truth, and in such sort, that wee have therewith also a sure token, as it were a pledge of the rising againe of our bodies, in so much as they are already made partakers of the signe of life?

**LV.** **H**ow ought this Sacrament to be used?

**C.** **H**aint Paul teacheth the right manner of the using thereof, which is that every man examine himselfe before that hee come unto it.

**M.** Wherein ought a man to examine himselfe?

**C.** We must consider whether hee be a true member of Christ.

**M.** Whereby must a man have sure knowledge thereof?

**C.** If he hath true faith and repentance, and doe love his neighbour with an unfeined love, not keeping in his heart any ranour, hatred, or debate.

**M.** But is it requisite that wee have perfect faith, and perfect love?

**C.** We must needs have both sound, right, and not counterfeited, but to speake of such a perfection, as unto which nothing can be added, cannot be found in man: also this supper had bene, a thing ordained in vaine, if none were mete to come to it, unless hee were thoroughly perfect.

**M.** By this saying, our imperfection doth no whit hinder us from coming thereunto?

**C.** Rather contrariwise it should stand us in no stead if wee were not imperfect, for it is an help and succour against our infirmities.

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M. Doe theſe two Sacraments ſerue to no other end, but to ſupport and bear up our imperfection?

C. Yeſ, they are alſo ſignes and badges of our profeſſion, that is to ſay, by them we proteſt openly that wee are the people of God, and maketh open profeſſion of our Chriſtian religion.

M. What ſhall wee then iudge of him that refuseth to uſe them?

C. Wee ought not to count him a Chriſtian man, for in ſo doing he refuseth to confeſſe himſelfe to be a Chriſtian, and what is it that elſe, but as it were cowardly to reſuſe Chriſt.

M. Is it enough to receive them both once only in our life-time?

C. Baptiſme was ordained to bee received once, wherefore it is not lawfull to bee baptized againe, but it is otherwiſe to bee thought of the Supper.

M. What is the reaſon thereof?

C. By Baptiſme God doth bring and receive us into his Church, and when he hath once received us, hee declareth alſo to us by the Supper, that hee will feed us continually.

LVI. **T**O whom belongeth the miniſtration of Baptiſme and the Lords Supper?

C. Unto them who have the charge to preach openly in the Church, for the preaching of Gods word, and miniſtration of the Sacraments bee things joyntly belong to one kinde of office.

M. Is there no prooſe for this to bee brought out of Scripture?

C. Our Lord giveth ſpeciall charge to his Apoſtles



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bles, as well to baptize as to preach, and as touching the Supper, he giveth them injunction to follow his example, how he did the part of a Minister, in that he gave it unto others.

M. The Pastours ( who bee the ministers of the Sacraments ) ought they to receive indifferently every person that cometh.

C. As touching Baptisme, forsomuch as there bee none in our time baptized, but little Children, there ought to be no choise used: but as concerning the Supper, the Minister must refuse to give to them that bee utterly unworthie.

M. Wherefore?

C. Because that otherwise the Supper of the Lord should be defiled and dishonoured.

M. But yet the Lord admitted Judas to the holy Supper, notwithstanding his wickednesse?

C. Yea, for his wickednesse was hitherto hid; and albeit our Lord knew it right well, yet it was not notozious and knowne unto men.

M. What way is to be used towards the hypocrits?

C. The Minister ought not to exclude & shut them out as unworthie, but hee must tarrye untill it shall please God to make their close wickednes known.

M. What if he himself know, or if he be privily advertised of any such?

C. That is not a sufficient cause for him to denie the Supper, unlesse hee have the things tryed by sufficient p<sup>ro</sup>ofe, and then with the judgement of the Kirke.

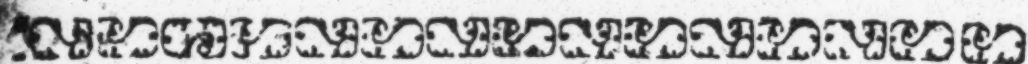
M. Is it then meet to have a politicke order touching this matter?

C. Yes.

## OF THE SACRAMENTS.

What else? if the congregation be well ordered, there must be certain appointed to watch, and take diligent heed for such open crimes as may be committed, and having authority, ought in the name of the whole Kirk, to inhibit such as be by no means meet, neither can be partakers thereof, without dishonour of God, and the offence of the faithfull.

*The end of the instruction of  
children in the faith.*



### THE MANNER TO EXA- mine Children, before they be ad- mitted to the Supper of the Lord.



In whom dost thou believe?

I beleibe in God the Father, and in Jesus Christ his Son, and in the holy Ghost, and looke to bee saved by no other meanes.

M. The Father, the Son, the holy Ghost, bee they any moe than one God?

C. No, though they bee distinct in persons.

M. What is the effect of thy faith?

C. That God the Father of our Lord Jesus Christ, and by him of us all, is the beginning, and principall cause of all things: the which he governeth in such sort, that nothing can bee without his ordinance and providence. Next, that Jesus Christ his Son came down into this world, & accomplished all things which were necessarie for our salvation,

## OF THE SACRAMENTS.

tion, and ascended into heauen, where hee sitteth  
at the right hand of the fauer, that is, that he hath  
all power in heauen and earth, and shall come a-  
gaine from thence to iudge the world. Further-  
more, that the holy Ghost is very God, because hee  
is the vertue and power of God, & printeth in our  
hearts the promises made to us in Christ Iesus.  
And finally, that the Church is sanctified and deli-  
vered from their sins by the mercies of God, and  
shall after this life rise again unto life everlasting.

M. Must wee serve God according as hee hath  
commanded us, or else as mens traditions teach us?

C. Wee must serve him as he hath taught us by  
his word and commandments, and not according  
to the commandments of men.

M. Canst thou keep Gods commandments thy self?

C. No verilie.

M. Who then keepeth and fulfilleth them in thee?

C. The holy Ghost.

M. When God then giveth thee his holy Ghost,  
canst thou perfectly observe them?

C. No, not so.

M. Why? God doth curse and reject all such as  
doe not in every point fulfill his commandments?

C. It is true.

M. By what meanes then shall thou bee saved  
and delivered from the curse of God?

C. By the death and passion of our Lord Iesus  
Christ.

M. How so?

C. For because that by his death hee hath redee-  
med us from all unrighteousness.



## OF THE SACRAMENTS

us to life, and reconciled us to God his Father.

M. To whom doest thou make thy prayers?

C. I pray to God in the Name of our Lord Jesus Christ, our Advocate and Mediatour, referring all my prayers to that sco, which our Saviour hath left us, as a most sufficient and absolute rule.

M. How many Sacraments are there in Christs Church?

C. Two, Baptisme and the Lords Supper.

M. What is meained by Baptisme?

C. First, it signifieth that we have forgiveness of our sins, even by the blood of Christ. And secondly, it setteth before our eyes regeneration, or new spiritual birth.

M. What signifieth the Supper of the Lord?

C. That by the spirituall eating and drinkeing of the body and blood of Christ, our soules are nourished unto life everlasting.

M. What doe the bread and wine represent in the Lords Supper?

C. That as our bodies are nourished therewith, so our soules are sustained and nourished with the vertue of Christs bodie and blood, not that they are inclosed in the bread and wine, but wee must seeke Christ in heaven, in the glorie of God his Father.

M. By what meanes may wee remaine unto him there?

C. Even by faith which Gods Spirit worketh in our hearts, assuring us of Gods promises, made unto us in his holy Gospel.

FINIS

OFFICE OF  
COSTLARS





